

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXV.

HARTFORD, FRIDAY, FEBRUARY 19, 1847.

NEW SERIES. VOL. IX. NO. 50

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE
CORNER MAIN AND ASYLUM STREETS.

Terms.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum.
Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more copies. Advertisements will be inserted at the usual rates of advertising in this city.
All communications on subjects connected with the paper should be addressed to BURR & SMITH, post paid.

[Our correspondent "E. D." has sent us two communications in reply to the criticisms of "R." and "E." upon his Exposition of Rom. v. 18. As it is but an act of justice to "E. D." to allow him an opportunity to reply to both correspondents, we shall publish his answer to "E." next week. "R." will find his queries answered below. We would simply say in regard to the seeming difference of opinion between these writers that the question itself is a difficult one, and that in giving a solution of it, persons holding similar views may so express them, as to be understood in a different sense. That there should be different opinions upon minor points while all agree in the fundamental principles, is nothing strange. We have no idea that "E. D." has departed from "the faith once delivered to the saints," for he has been engaged too long in the service of his Master, to be carried away by any new wind of doctrine. The principles that he inculcated in his youth have grown with his growth and strengthened with his strength, so that we have no fear of their departing from him in his old age.]

DEAR BROTHER BURR:—In reading the Secretary of Jan. 29th, (1847), I saw a reply to the exposition of Rom. v. 18, which was published in the Secretary of Jan. 22, and though I did not intend to have my name appended to that article as it was requested for publication by the ministers meeting of Litchfield county, but as the initials of my name were put to it, I feel myself called upon to vindicate the sentiment contained in the Exposition. The sentiment to which your correspondent "R." objects, is, that Christ has paid the price of redemption for the world. This he objects to, because this phraseology is used by a certain society as securing the salvation of all men. But I have not used the phrase in this sense, neither do I think the Bible expresses the price paid in this sense. Whoever reads the Exposition without prejudice, will see that I have used the phrase as securing the salvation of believers only. Again, he objects to the phraseology, "Because it presents the Mediation of Christ, in the light of a mercantile transaction. But whoever supposed that the sinner owed a literal debt to Divine justice, that might be paid in money or goods, and the sinner being unable to pay the debt, Christ has paid it for him? I have never known or read of any errorist who supposed this or any thing like it. The price of redemption being paid for sinners, is to be understood in a moral sense. That Christ has rendered full satisfaction to the law and justice of God in behalf of sinners, on account of which, Divine compassion can consistently be exercised toward them, and through this medium, mercy is offered them without money and without price.—Hence, the price paid, simply opens a way for sinners to be saved in a way honorable to God, to both law and justice, but does not secure the salvation of any but those who believe in (or come to) Christ, that they may be saved. Therefore, if the sinner sees his sins, it is by Divine influence, exercised through the price paid; if repentance is given him, it is because Christ having paid the price of redemption, is exalted to give it; and if any are saved, it is thro' the blood of atonement, by which the price of redemption is paid.

Your correspondent asks (on the supposition of the price of redemption being paid for all men).—Will it not be unjust in God to take the price at the hand of the sinner, in subjecting him to the eternal curse of a broken law? I answer, No.—For in consequence of the price being paid and the sinner having rejected the offer of life, he is far more guilty, and deserving of far greater punishment than he could have been if the price of redemption had not been paid for him. He that despised Moses' law died without mercy. Of how much sorer punishment suppose you, shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he (Christ) was sanctified, an unholy thing, and hath done despite to the Spirit of grace. The sinner could not be said to tread Christ under foot in the sense of this text, if the price of redemption had not been paid for him. Let us suppose a case for illustration. A province of an earthly monarch revolts and takes up arms against him,—all the inhabitants are involved in the rebellion, and are all equally guilty—the crime is a capital offence—they forfeit their liberty and their life. The king has them all in custody and in his power. He is inclined to mercy—but how can he exercise it? the law must be honored and the penalty approved. To pardon them, without satisfaction rendered to law and justice, would be highly dishonorable to his government. Money cannot pay the price of their redemption—this is out of the question. What then must be done? The king's son asks his father

what would be the price of redemption for these unhappy wretches? The king replies:—The law must be honored, and its penalty sustained by a spotless character, of greater worth or more value than all of them—and all this can only open a way to render it consistent for me to offer them mercy. This would be a sufficient price for their redemption, but their character must be suited to my government, or they would dishonor it after all, for they are now enemies to me and my laws. The son replies:—My father, let thy wrath be upon me. I will magnify thy law, and sustain its righteous penalty in behalf of these guilty creatures; and this being done, we will cause the good news to be published,—that the price of their redemption is paid, and whoever of them will return to their allegiance to the king, with the plea of mercy in my name,—confessing their sins—shall obtain pardon, and be received to favor on account of what I have done. The father replies: Go my beloved son, and do as thou hast said; and those who return to their allegiance within a certain limit of time—known to ourselves—shall be redeemed, and those who do not, shall suffer the penalty of the law, with the additional guilt of refusing offered mercy. The covenant is entered into both by the king and his son; the proclamation is made,—that the price of redemption is paid—and those guilty wretches are urged to repent and turn to the king, through his son. Some are humbled and return, others refuse to accept of mercy on such humiliating terms.

Now I ask, if the king is unjust, if he subjects those who reject the mediation of his son, to the righteous penalty of the law? There is but one side to this question. I understand this to be a fair illustration of the fact, that the price of redemption is paid for the world, that those who believe in Jesus may be saved, and those who believe not may be doubly guilty, and worthy of greater punishment for rejecting Christ in the atonement.

Finally, "R." asks, (in view of the Exposition). "Are all men without exception justified?" I wonder that he should ask this question. Would he, (if he could) make your readers think that I contended for this sentiment, or any thing like it? Let him read the exposition and see if there is any thing in it to favor the idea that all men are actually justified. Every distinct argument under the second point of doctrine, shows most clearly to the contrary, and finally brings out the fact that none are actually justified but believers in Christ. Let the candid reader judge for himself, and see if occasion is given for such a question.

In conclusion, "R." quotes a text of scripture, to prove that all who are called are actually justified,—Rom. 8: 30. This proves what it was intended to prove, viz: That those who are called according to the Divine purpose are actually justified, and glorified. But there is another sense in which this word is frequently used in the Bible. "For many be called, but few chosen." "I have called but ye refused." I am confident that none are called according to God's purpose, but those who repent, believe, and love the gospel. E. D.

The following communication comes from an old friend, who preached the gospel before religious newspapers existed. We give it a place without expressing any opinion of our own as to the propriety of acknowledging the avails of Donation Parties through the columns of a newspaper; simply remarking that it is practised in all religious denominations.

For the Christian Secretary.

"Let not your Good be Evil Spoken of."

Give no occasion for the enemies of the cross of Christ to speak reproachfully.—Even in doing good, let it be so done as not to open the mouths of gain-sayers. Friendly visits, when made and received in the spirit of the gospel, and conducted with christian decorum, are very profitable and desirable. Human society would be of little worth without them. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend. And who has not felt this? From whom shall it be denied? Who needs it more than the weary and worn minister of the gospel? Who better qualified to enjoy a friendly interview with others, than he whose time and talents are devoted for the benefit of those around him? But then there may be danger of giving some occasion to have this good spoken of evil. I allude to the practice of making what is called "Donation Visits." When these are got up in such a way as to justify these terms to the name of "donation parties," the main part of society are ready and willing to associate with any other party calculated to please the carnal mind. They see no difference between the one and the other. And having an inch, they are ready to take an ell. More especially, when these donation visits are managed after the manner of worldly minded men, so that an unsanctified heart finds delight in them, do they have a tendency to multiply parties of pleasure, which go rather to corrupt, than to enlighten, human society. The last, but not the least, occasion which arises from these visits, is the manner in which the thanks of the Pastor are of-

tentimes presented to the donors, through the medium of a newspaper. No one will question but the minister is glad, and we are also willing to think he is thankful for the "large supply of breadstuffs and clothing, and other comforts of life, too numerous to mention," bestowed upon him on such occasions; but then can he not express his warm gratitude at the time, when the givers are present to hear it? This travelling of thanks some thirty, or fifty miles, or perhaps more, to get embodied in a periodical paper with advertisements of a secular character, looks too much like a vain show; without alluding to the danger of their growing cold before they get home again. Besides, it is not certain that all who graced the visit will ever see the paper containing their "Pastor's thanks." But should there be a justifiable reason existing for publishing the "thanks" in a printed form, some care should be had to the style of the "Notice." When the pen of the minister conveys joy in receiving some fifty, or eighty, or even an hundred dollars, the vanity of the reader exclaims, "No doubt of it, and so would I. Ah! he loves money as well as I do; money is all he is after." &c. &c. Now if the humble man of God, upon having his countenance sharpened or enlivened by his friends, would so manage in expressing his gratitude, as to prevent the good from being evil spoken of, others who are laboring for the good of souls would have less occasion to blush when they recommend a strict adherence to modesty, piety, and the fear of God in all friendly interviews. "A word to the wise is sufficient. But should you bray a fool in a mortar, his foolishness would not depart from him." S. W.

For the Christian Secretary.

Rev. Call for Ministers.

FROM REV. G. S. BAILY, SPRINGFIELD, ILLINOIS.
"I am heartily glad that I have entered into this destitute field, where the grain is verily perishing for want of laborers.—Sickness and death have vacated many important posts in this country, and it is doubtful whether missionaries were ever more needed in Illinois than they are now.—Twelve out of seventeen churches in the Springfield Association, are now destitute of pastors, and eleven of them have no regular preaching at all. The McLean Association is near ready to dissolve, and unite with adjacent ones, for want of ministers in its borders.

I would that a few scores of ministers at the East could witness this destitution; not merely hear of it by words, and see it computed by numbers, but actually visit these destitute churches and settlements, and then they would be induced to come to this perishing harvest field, at any sacrifice it might cost them. When these matters are presented in numerical calculations, they frequently astonish the Eastern reader, but figures do not affect the heart. Cold calculations do not move the soul. But our brethren at the East could not mingle with their brethren here, and witness their spiritual wants and not be moved. I wish you could persuade some of those brethren to visit this region; not to come and merely pass thro' it in the steamboats and stages, and stop at the hotels, and after two or three weeks hasten home to tell of our vast prairies and heavy crops; but go from church to church, and from village to village, mingling with the people; preaching to the destitute; inquiring into their religious affairs, and learning their wants. If they could do this, and not feel deeply enough for this great and needy field to offer themselves to occupy some of its important posts, they must be made of materials differing from mine."

Such appeals as the above, are very often made to the Executive Board of the Home Mission Society. Many of them have been laid before the Christian public, and many others would have been published but for the apprehension that the frequency of their appearance might possibly diminish the interest with which they should be read. We have learned that "figures do not affect the heart," and although statements of Western destitution and want, frequently excite astonishment in the Eastern States, and sometimes move a self-denying minister to occupy a portion of the "great and needy field," there are too many who, after frequently seeing them, look upon them as "old stories," and pass over them as undeserving of their attention. Can the above be thus passed over by any minister of Jesus Christ?

It would be easy to multiply statistics to prove that in the valley of the Mississippi, "the harvest truly is plenteous, but the laborers are few." But we prefer now, respectfully, but most urgently, to request the pastors of churches, in their public services in the sanctuary, and the churches in all the social prayer-meetings, to remember the injunction of our ascended Lord and Master: "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." BENJAMIN M. HILL, Cor. Sec. Am. Bap. H. M. Society.

If God hath no need of human laboring, he can have still less of human ignorance.

So Few at the Prayer-Meeting.

It is a general subject of complaint, that a very small proportion of the members of the church are found in attendance at the meetings for prayer. This is true, to a still greater extent, of the male members than of the females. That this is not to be attributed, in all cases, to an inability to command the time, is very manifest. In a revival of religion, the same class of persons can easily find time to come out almost every evening of the week. There is too much reason to believe that one great source of the difficulty is that which is suggested in the following article from the Puritan. We hope that the individuals to whom the article applies will give an honest answer to the questions which are subjoined, and do the first works."—N. Y. Evangelist.

1. Are not a very large proportion of the younger male members of our churches, habitually absent from the weekly lecture, prayer or conference meeting? And do not this class beyond all others need their quickening and purifying influence?

2. Do not many, and in some places, most of these junior male members, belong to one or more of the secret societies, which have of late been enlisting multitudes in their ranks? and do they not, must they not, on pain of being fined, attend the weekly meetings of the societies to which they respectively belong? Do they not thus fetter themselves with obligations and responsibilities which consume the time that of right should be given to the weekly religious meeting?

3. Do they not also show that they have here a "chief joy" which they prefer above Jerusalem, by often turning out in great numbers, and with solemn pomp, to honor the burial of a member, or wife of a member of one of their lodges, who makes no pretensions to religion, while they take no pains to attend the funeral of a deceased brother or sister of their own church, that has adorned the gospel in life and in death?

If these questions are not wholly groundless—as with respect to some places I am sure they are not—then I hope all concerned will ponder the subject in the fear of God. For one, I cannot but say, it seems to me that every Christian must be ready to any of all associations which lead professors of religion to love their meetings more than those of the church of Christ, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

Prayer and Afflictions.

Peculiar circumstances give a peculiar turn to our thoughts, reading, &c., and give also a peculiar force to those writings which have been little observed. We have before read Philip on "Communion with God," but never with the same feelings as now. The chapter on "The influence of prayer under the trials of life," may suit the case of many, as the children of sorrow are in almost every house. The following is an extract.—Boston Reporter.

Our prayers under the trials of life, must include a distinct acknowledgment of the wisdom and kindness of God. It is both wise and kind, as well as just, on the part of God, to try the faith and patience of believers. For how else could we fully ascertain the sincerity of our faith or love? We often doubt it, and pray that God would put it beyond all doubt. Now, the ordinary trials of life are the best tests of our sincerity, far better than extraordinary calamities. Under heavy calamities we must submit, because we cannot resist. They also break down or soften the spirit so that it is difficult to decide whether our feelings under them are from the weakness of nature, or the strength of grace. Whereas the trials which leave us in full possession of all our faculties, and with some opportunities of surmounting them, prove what our principles are and can bear. When therefore we do not, and dare not quit the narrow way, even when it is thorny and rugged, our sincerity is demonstrated to ourselves and others. And it is delightful to feel that, though disconcerted and somewhat discouraged, the Saviour is dearer to us than anything we have lost. Then the soul gets a clear sight of its own principles, as John did when he said, "This is the victory which overcometh the world, even our faith." Now if it be wise to bring us into the fullness of the point, it must be kind to employ means which do it effectually. In praying, therefore, under them, this must be acknowledged before God. And the way to bring out the acknowledgment is to press home upon ourselves the questions, "Which is better, to be uncertain of the reality of my faith, or to be sure of it? To know that my heart is right with God, or to be in perpetual doubt of it? To feel sure that I am won to the cross by the worth of life? and not bribed to it by the comforts of life?" Such questions search the heart and the reins. They throw us upon the meaning of our professions of faith and love. We have often said with Paul, "Yea, doubtless, I count all things but loss that I may be found in Christ;" and this is easily said, when we are losing nothing. Accordingly it is doubtful, and not "doubtless," in our case, until we have "suffered the loss" of something, without shrinking from Christ.

Paul had suffered the loss of "all things," when he avowed his adherence to the Saviour; and, therefore, all things in his lot, and conduct and temper, echo back his "doubtless."

To pray in the spirit thus characterized and commended, is not, indeed, easy. It is almost impossible at first, or by a direct effort. Such submission and gratitude, under vexing and wasting cares, can only be acquired by concentrating our prayers, for a time, upon our eternal interests. They must be all in all, before our temporal interests can be seen in their true light. The temporal will seem unduly important, until the eternal appear as they are—infinite importance! No one can calmly lose this world's goods, or keep a loose hold of them, who has not a firm hold upon the glories of the world to come. His efforts to reason down, or pray down, disquietude, will defeat themselves, until he "can read," or determines to read, "His title clear, To mansions in the skies."

It was only when Paul looked at the things which were unseen and eternal, that he was able to counterbalance the weight of the things which were seen and temporal. And this maxim is as necessary in our case, however much less than his our trials may be.

Are you, then, safe for eternity? Are you sure of your personal interest in Christ and heaven? If not, let all your thoughts and prayers centre upon the settlement, the immediate and perfect settlement, of this chief point. This process will soon place temporal things before you, as they appear to a dying man. It is not by an effort that he forgets them—but by the influence of an opening eternity. Dwell, therefore, on the sides of eternity, with the question,— "Am I safe?" until you can answer it before God and man, on scriptural grounds. Thus prayer will produce peace, even in your case."

From the Macedonian.

A brief History of Myat Kyan.

The gospel was introduced among the Karens of Arracan in 1838, by SHWAY BAY—a young man of Baume, a small village west of the mountains. Being a sort of travelling trader, he had frequent intercourse with the Christian villages east of the mountains in Burmah. In one of his trips he picked up a *Burmese tract*, carried it home, read and pondered it, but said nothing. He read it to all his neighbors. SHWAY BAY finally embraced its truth, and long before he had seen a missionary, a congregation of Christians were gathered thro' his instrumentality, who every Sabbath met before his door to listen to his teachings, and join with him in the worship of the living God. He was baptized in 1841; and afterwards devoted himself to study and preaching the gospel. His fellow villagers built a large chapel in 1843, and he was appointed their preacher. In April of the same year he died of the cholera. But his influence did not die.

Megezzin, a cluster of villages several miles north of Baume, was visited by SHWAY BAY in 1838. He took with him his *Burmese tract*, and read it to the people. Among the individuals who heard it was MYAT KYAN, the principal man of the village. The tract was read to him again and again, but Karens, he said nothing for several weeks. He pondered its truths, however, became uneasy, dissatisfied, anxious, and finally went over into Burmah to inquire of the Christians there the meaning of these things, and returned a decided Christian. He learned to read, taught others to do so, and explained the precepts of the gospel so far as he understood them.—He was not baptized and did not see a missionary even, until two years after his conversion. But his influence in favor of the truth was perhaps never surpassed by a converted heathen. His zeal, firmness and integrity—his hatred of iniquity, and love of holiness were so thoroughly illustrated in all that he did, that those who would not believe and obey the truth could find no peace in his village. In 1840 I baptized MYAT KYAN, at Sandoway. A church of 50 members was organized in his village, and he was appointed their preacher. A part of the rainy seasons for the next three years he studied with me at Sandoway, and in the dry seasons went with me itinerating among the villages; listening to the instructions given, witnessing the administration of the ordinances, the formation of churches, and the admission of members.

In 1843 appeals came from Christian villages in distant regions, that some teacher might go to instruct and baptize the converts. There was a necessity for more ordained men. Myat Kyan was selected by the unanimous voice of the church, and of the native preachers from these distant villages. A day or two subsequent to his ordination, and as he was about to start on his important mission, he and I went into the dense jungle; and in the solitude of that gloomy forest, seated upon a large rock, I gave him a solemn charge and committed him to the grace of God. At the end of six months he returned, with his journal containing a list of churches, native preachers,

and more than fourteen hundred and fifty baptized disciples.

During 1844 he studied with me as usual, and was the companion of my journeyings. In January, 1845, at that last memorable gathering of native preachers on the sea-beach near Ong Kyoun, he was by my side. At the close of that meeting, one of the most interesting I ever attended in the Karen jungles, I repeated to Myat Kyan and to the other native preachers, the words of Paul to the Ephesian native preachers, gathered on another sea-beach under similar circumstances; then, with a sad heart and sadder forebodings, we parted—to meet, I trust again on earth; but if not, in heaven." E. L. A.

Two kinds of Prayer.

When Luther first set himself against the torrent of idolatry and corruption, in the year 1517, assuming a task to human view, as hopeless as for man to set his shoulder to a mountain to remove it, he communicated his designs to a wise and prudent friend, who had as deep a sense of Romish corruption as he. But that friend advised him to abandon his design, and retire to his cell and pray, *Lord have mercy on us*. He would have him pray in a state of despair, unbelief, and inaction. But Luther more effectually prayed, *Lord have mercy on us!*—when, believing the promises of God, he put forth efforts corresponding with his prayers. The one prayed and did nothing because he believed that God could, or would do nothing. The other acted and prayed, and in faith took hold of God's strength, and the work was done. He put his shoulder to the mountain, yea, to the seven hills on which Anti-christ had laid his throne; and weak as he was, yet in God's strength he made the mountain tremble; shook the foundations of the throne of the Beast, and gave him a deadly wound, from which he never has, and never will recover. When we pray that prayer, *Lord have mercy on us*, we profess to believe, that however desperate our case may be to human view, it is not beyond the power of God, and the very prayer engages us to obedience to the commands of God, while we appeal to his power and grace.—N. E. Puritan.

President Edwards' Views of Holiness.

This eminent servant of God, in a brief narrative of his religious history, gives his views of holiness, at an early period of his christian experience, in the following language: "I remember the thoughts I used then to have of holiness; and said sometimes to myself, I do certainly know that I love holiness, as the gospel prescribes. It appeared to me, that there was nothing in it but what was ravishingly lovely; the highest beauty and amiableness—a divine beauty; far purer than anything here upon earth; and that anything else was like mere defilement, in comparison of it.

"Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness and rapture to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; enjoying a sweet calm, and gently vivifying beams of the sun. The soul of a true christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lovingly, in the midst of other flowers round about, all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature-holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and purity of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God, as in the dust; that I might be nothing; and that God might be ALL, that I might become a little like child."

Angels.

Our holy faith tells us that Heaven is peopled with the friends and guardians of many that Heaven is agitated, if I may so speak, by perpetual sympathy with what is passing here below. The blessed ministers of God are, doubtless, dwelling in secure and unalterable bliss. But the very life of their joy consists in this, that they behold the face of our Father which is in heaven; and from there the glorious splendor of his countenance is reflected back. So that we may conceive the realms of light to be filled with resemblances, faint and imperfect though they may be, of the supreme and consummate goodness. And hence it is, that those children of light, those images of the Divine love, are incessantly bending forward from their abodes of glory, and, arising with watchful looks towards us, and by our natural birth, are the heirs of our row and corruption.—Le Bas.

Poetry.

For the Christian Secretary.

"As thy days, thy strength shall be."

Art thou borne with sorrows down?
Dost thou wear a thorny crown?
Troubled with a heavy cross,
Bearing down thy fainting soul?
Fear not; Jesus speaks to thee,
"As thy days, thy strength shall be."

When the angry storm comes on,
When the earth is all in gloom,
When the sunbeams from the sky
Fades away, and clouds arise
Still, the promise is for thee,
"As thy days, thy strength shall be."

God doth chasten us in love,
And he sends us from above,
Grace to bear our burdens here,
Faith, to dry the swelling tear,
And his promises are free,
"As thy days, thy strength shall be."

Let us then endure the cross
With patience, counting it no loss,
Striving for a blissful hope
Which shall bear our spirits up,
Then our eyes, by faith, shall see,
That "as our days, our strength shall be."

Southwick, Jan. 1847. E. C. M.

For the Christian Secretary.

Lines

On the death of Ezra S. Beecher, aged 36. Written by request of Rev. E. Denison.

"Sorrow not, eyes as those without hope."
He hath gone, in the vigor of youth he hath gone,
And gave back to earth his last long breath;
Ere manhood had scarcely begun its first dawn,
It set in the dreary horizon of death.

Kind Nature doth cause us to sorrow and sigh,
When Death has freed arrows doth cruelly sting;
But Grace, with the finger of Faith, points on high,
And bids us remember that "Death hath no sting."

That young widowed one, as she leans o'er his tomb,
And weeps for that being so dear to her heart,
Should think of those fields in perennial bloom,
Where friends and where kindred shall never more part.

She should think too, of Walter, still to her left,
Whose life is yet spared to cheer her lone way;
Tho' the tree by the axe of death is now left,
Its germ still can shoot forth a comforting ray.

Those parents, from whom a dear son is removed,
Around whose loved bedside he'll ne'er meet again,
Should remember that Father, by whom he is loved,
And in whose bliss presence will ever remain.

Those brothers, those sisters and kindred beside,
With whom on earth, he can mingle no more;
If they live as he lived, and die as he died,
They'll embrace him at last on Canaan's blest shore.

From the Church too, he hath been painfully riven,
But his light can never be hid with the set;
Removed, it is set in the galaxy of heaven,
And reflects the immediate glory of God.
Porterfield, Feb., 1847. A. G. S.

Religious & Moral.

"There are Storms on Life's dark Waters."

Fancy generally sketches her pictures in light; or, at least, so disposes the sunshine and shadow, as to form one harmonious blending, which we love to contemplate. The pencilings of truth are more deeply and darkly drawn, too frequently, alas! without any cheering ray, save that which the lone star of hope throws out, as a beacon, amid the surrounding gloom. Thus, again and again, when imagination has been revelling in some scene of repose, on the wide sea of human life, the finishing stroke of stern reality would reveal in the distance a cloud like to a man's hand, or a billow bounding onward, bearing the wreck of joys, which just before seemed destined for cloudless skies and placid waters. Such were the musings suggested by that poetical, but mournfully true sentiment, "there are storms on life's dark waters."

I see childhood, innocent childhood, beside a font of light which bears on its bosom a toy ship, gently guided in its movements by the influence of a magnet. As he gazes on that, which he would fain believe to be the effects of his own skill, he dreams not of the wintry day that will congeal those tiny waves, nor of the cloud that, sooner or later, will mantle in darkness the sunny sky reflected there; but truth says, even to laughing childhood, "there are storms on life's dark waters."

On a lake, where
The silver light with quivering glance
Played o'er the waters still expanse,
A light skill is gliding. Thoughtless youth is there, lulled into forgetfulness by the soft ripples of the tide, that is bearing his fragile bark onward. Yonder vista is the opening to a deeper channel and more dangerous waves; but he, all absorbed with the present, thinks not of an adverse wind or reflux tide. Shuddering, I turned away, for it needeth not a prophetic eye to discern that ere long, he will prove that "there are storms on life's dark waters."

Manhood, as thou standest by that gallant prow, why is thy countenance stern, and thy brow knit with the indications of rebellious thought? Is there no music in the pensive wallings of the wind through the set sails and tightened cordage? Why dost thou tremble at the lightning's flash, and why art thou silent when the thunders roar? Of what are the harbingers, that thou shouldst long for a hiding-place? Oh! he knows that it is the dark spirits of the tempest that are marshalling the elements against him, and soon he is to experience "that there are storms on life's dark waters."

Yonder vessel has cast anchor; Age is reclining there, regardless of the helm that has safely guided his once stately, but now weather-beaten bark, so near its resting-place; its "silver cords" are loosening, the

sails flap idly to the winds, and but one more mandate will echo through them, THAT will consign all to oblivion. What do the rent sails and splintered masts tell of?—What voice have those creaking beams, and sundering planks? What do the dirge-like sounds of the waves closing over them proclaim? All, all, give back one answer, "there are storms on life's dark waters."

Childhood, Youth, Manhood, Age, venture not on the ocean of life without a heavenly pilot, a sacred compass, an anchor cast within the veil, and a passport to the haven of rest beyond, for, "there are storms on life's dark waters." E. C. M.

Authority of the Bible.

The Rev. Adolphe Monod gives the following illustration arising from the reading of the Bible:

"The mother of a family was married to an infidel, who made a jest of religion in the presence of his own children: yet she succeeded in bringing them all up in the fear of the Lord. One day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: 'Because, to the authority of a father I did not oppose the authority of a mother, but that of God. From their earliest years my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction.' I was silent, that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy that surprises you."

Geology and Religion.

It is truly gratifying to see the science of Geology, formerly classed, and not perhaps, unjustly, among the most pernicious to faith, once more become her handmaid; to see her now, after so many years of wandering from theory to theory, or rather from vision to vision, return once more to the home where she was born, and to the altar at which she made her first simple offerings; no longer, as she went forth, a wilful, dreamy, empty-headed child, but with a matronly dignity, and a priest-like step, and a bosom full of well-earned gifts, to pile upon its sacred hearth. For it was religion which gave geology birth, and to the sanctuary she has once more returned.—*Wiseman.*

Successful Ministers.

"The old ministers," said Mr. Williams of Wern, "were not much better preachers than we are, and in many respects they were inferior to us; but there was an unction about their ministry, and a success attendant upon it, that can now be but seldom seen. And what is the cause of the difference? They prayed more than we do. If we would prevail and have power with men, we must first prevail and have power with God." It was on his knees that Jacob became a prince; and if we would become princes, we must be often and more importunate on our knees." He was very fond of relating the following anecdote respecting the late Rev. J. Griffith, of Caernarvon: "Mr. Griffith was to preach one night in a farm-house, and he desired permission to retire to a private room before the service began. He remained there a considerable time after the congregation had assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been for some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on by two persons in rather a subdued tone of voice. She stood listening at the door, and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make any reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the master; 'and I'll warrant the other will come with him, if matters are as you have represented them. We shall begin the service by singing and reading till the two come.' At length Mr. Griffith came, and the 'other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God. 'Nothing, brethren,' Mr. Williams would say, by way of applying the anecdote, 'is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and frame of mind.'—*London Bep. Magazine.*

"Only Five Minutes to Live."

The solemn hour will come to every one of us, when we shall have only five minutes to live. We may not know when that dread moment arrives, but it will come to each one. And then at the end of five minutes, he will pass that mysterious boundary into the solemn world of spirits. How little think the multitude of that last five minutes! How urgently does it warn each one to prepare for it, whether it shall come sooner or later. "You have only five minutes to live," said the sheriff to a young man condemned to die:

"The sheriff took out his watch and said, 'If you have any thing to say, speak now, for you have only five minutes to live.'—The young man burst into tears, and said 'I have to die. I had only one little brother, he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home, I found my little brother gath-

ering berries in the garden, and I became angry without a cause, and killed him with one blow with a rake. I did not know anything about it until the next morning, when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found his hair was clotted with blood and brains, and he was dead.—Whiskey has done it. It has ruined me.—I never was drunk but once. I have only one word more to say, and then I am going to my final judge. I say it to young people—never! never! NEVER! touch any thing that can intoxicate!" As he pronounced these words, he sprang from the box, and was launched into an endless eternity.

I was melted to tears at the recital, and the awful spectacle. My little heart seemed as if it would burst, and break away from my aching bosom, so intolerable were my feelings of grief. And there, in that carriage, while on that cushioned seat, looking with streaming eyes on the body of that unfortunate young man, as it hung, dangling and writhing between heaven and earth, as unfit for either place, there it was that I took the pledge never to touch the hurtful poison!

Long years have passed away. White hairs have thickened around these temples, those so ruddy and young, but I have never forgotten the last words of that young man. And I have never violated the pledge.—When the tempter has offered me the sparkling goblet, the words of that young man have seemed to sound in my ears again.—*Old Man's Story.*

Ten Guineas worth of Advice.

The following anecdote is told of the celebrated Henry Fielding:—The son of one Boaz de Paba, a celebrated Jew, was on the point of marrying a young Christian lady; his father made no objection to the intended wife's religion, but was greatly dissatisfied with the match on account of her small fortune, in consequence of which he refused his consent. The son, who was most desperately in love, threatened the father that he would marry her without his consent; and the father, in his turn, threatened that he would not give him a shilling. The young Jew answered that he would force him to do it; and that, if he refused dividing his substance with him, he would get himself baptized to enjoy the benefit of the English law, which (then) assigned to a Jew child becoming Christian the half of his father's property. Boaz, confounded at this answer, went to consult Fielding, to know if such a law really existed. Fielding told him that it certainly did exist and was in full force; but added, if he would give him ten guineas he would put him in a way of frustrating his son's hopes, so that he should not be able to get a farthing.—Boaz instantly told down ten guineas.—Fielding having pocketed the money, told him his only remedy was to "turn Christian himself!"

A Thought for the Times.

Under this head, the Evening Transcript, of Jan. 30th, has the following editorial article. The evil here characterized and rebuked, has been the occasion of grief to many Christian disciples. Why should any of our pastors expend so much of their time and strength in the preparation and delivery of that which can just as well be done by other men? And why should they do so, to desecrate the holy Sabbath by catering for that morbid appetite which craves novelties in preference to the gospel of Jesus Christ?

The Transcript is edited by a lady who, we believe, is an Episcopalian. Her views, as here expressed, are eminently Christian.—*Chr. Watchman.*

"In looking down the history of ages, and over the world's map, it appears as a very obvious fact, that communities have prospered and risen in intelligence and virtue, just in proportion to the prevalence of Christian truth. This being so universally the case, it seems amazing, that real patriots and philanthropists should ever have any reserve about acknowledging the fact, and availing themselves of pure Christianity as the mighty instrument for human improvement and elevation, as well as future happiness. And it is peculiarly surprising, that any of the appointed almoners of the Throne—should think to glorify themselves or benefit others, by substituting some of their own inventions or discoveries, in place of the grand message of their King.

This remark is suggested by the growing fashion, in Boston and other cities, of seeking to entertain large audiences, especially on Sabbath evenings, with historical researches, accounts of travels, geological or philological discoveries, &c. &c., almost entirely aside from the great teachings of Revelation. The man who thus turns aside, may turn multitudes of others aside; and thus "have his reward;" but what will he have accomplished for his Master? We cannot but think, that the Sabbath was divinely instituted on the seventh day of the world's history, and proclaimed from Sinai as one of the eternal statutes of the Decalogue, and sanctioned by the all-wise Saviour himself, for infinitely higher purposes than mere intellectual culture. And we cannot but feel, that the ministry of reconciliation was ordained by the same Power, for immeasurably grander objects than mere moral entertainment.

But it may be asked, would you have a pastor, after having perhaps wearied his congregation with two sermons, exhaust all patience by attempting a third for the same people? No; but, in such a city as Boston or New York, surely, by mutual arrangement, one large church of each denomination might be filled on a Sabbath evening, with earnest listeners to the gospel—provided there were the same care in preparation and the same animation in delivery obvious as in high literary performances.

Were we invested with pastoral responsibilities in such a city, we would say, Let the experiment be at once tried, in humble reliance on Heaven; and who can tell what great moral changes might soon appear—what infinite blessings might ensue? Intellectual performances on subjects foreign to the great design of the Sabbath, are not certainly in the proper order for evening exercises on the holy day."

A Benevolent Design.

An exchange paper, speaking of Mr. Astor, the wealthiest man in the United States, says he designs establishing an institution for the advancement of honest and deserving men, by supplying them with capital varying from one to five thousand dollars, wherewith to commence life and forward themselves in their respective callings. Attached to this institution will be a board of gentlemen, whose duty it will be to examine and report on the character, talents, age, and claims of each applicant for a portion of the donor's bounty, and in case they report satisfactorily, the money will be forthcoming on personal security, and given for an unlimited period of time, without interest. It is a very common thing to attribute an intention to a wealthy man which never entered into his mind. But Mr. Astor has shown a liberal spirit, and the report of his benevolent project has some foundation. Such an institution would no doubt prove very beneficial, managed without favor, by judicious persons. Franklin had such a project in view when he provided for lending small sums to young and industrious mechanics, without capital. If his means had been extensive as Astor's, his free and benevolent spirit would have carried his intention into execution on the most liberal scale.—*N. Y. Telegraph.*

The Invisible Bridge.

If the following dream shall lead any one to enter on a new life, by entering the narrow way, and crossing the invisible bridge, the dream will not have been told in vain. It is related by the Rev. Mr. Baker, in a volume just published.

"A man dreamed once that he was going along in the broad road, and Satan was dragging him down to hell; alarmed, he cried for help, and suddenly one appeared in a lovely form and said, 'Follow me!'—Immediately Satan vanished; and in his dream the man thought he followed the heavenly one in a straight and narrow way, until he came to a river, where he saw no bridge. Pointing in a certain direction, the angel said, 'Pass over that bridge.' 'I see no bridge,' said the man. 'Yes, there is a bridge, and you must pass over it, for there is no other, and heaven is beyond.' Looking more narrowly, the dreamer saw what appeared to be a hair extending from one bank of the river to the other bank. 'Pass over on that,' said the angel. 'O, how can I?' said the man, 'it is too slender, and cannot sustain me.' 'It will sustain you. I am from above, I lie not, and I give you my word it will sustain you.' And now, whilst the man was trembling and afraid to venture, he thought that Satan again seized upon him to drag him down to hell. Urged by necessity, he put his foot upon the bridge, slender as it appeared, and found it solid plank—a substantial bridge, and he went over safely, and entered shouting into the heavenly world.

"Now the awakened sinner, under divine influence, is brought, so to speak, to the bank of the river. Heaven is beyond. He asks how he can reach that happy world. He is told he must believe in the Lord Jesus Christ, and he shall be saved; but this promise is not enough; it appears only as the hair extended from one bank of the river to the other bank. The sinner wants something more substantial; but this is the bridge which must take him over, and there is no other. And slender as the bridge of divine promise may appear in his eyes, only let him venture upon it, and he shall know that it is strong enough to sustain millions."

A List of the Highest Edifices now known, with their Elevation.

Pyramid of Gizeh in Egypt, (feet)	543
Steeple of the Cathedral at Cologne,	501
Steeple of the Minister at Ulm,	481
Steeple of the Cathedral at Antwerp,	476
Steeple of the Minister at Strasburg,	436
Pyramids of Cheons in Egypt,	452
Steeple of St. Stephen's at Vienna,	442
Capula of St. Peter's at Rome,	431
Pyramid of Cephrenes in Egypt,	426
Steeple of St. Martin's at Landshut,	522
Steeple of the Cathedral at Cremona,	496
Steeple of the Minister at Friburg,	395
Capula of the Cathedral at Florence,	384
Steeple of St. Persia in Saxony,	382
Capula of the Cathedral at Milan,	357
Steeple of the Cathedral at Utrecht,	356
Pyramid of Sacarrah in Egypt,	356
Steeple of the Notre Dame at Munich,	348
Capula of St. Paul's at London,	347
Steeple of St. Aschurias at Bremen,	345
Steeple of the Cathedral at Magdeburg,	335
Steeple of St. Mark's at Venice,	328
Capula of the Jesuit's Church at Paris,	314
Assignella Tower at Bologna,	314
Steeple of St. Mary's at Berlin,	302
Capula of the Invalids at Paris,	295

THE TEMPLE OF EPHEBUS.

The temple of Diana, long celebrated for its magnificence, was situated out of Ephesus, in a marshy place, at the foot of a hill, such situations being considered by the ancients as least exposed to earthquakes. The expense of forming drains must have been great, and the stone used for that purpose exhausted all the quarries in the country. These conduits and quarries are now taken for a labyrinth. To remedy any inconvenience that might arise from damp, they very judiciously placed under

the foundations strata of charcoal and thin strata of wood.

Vitruvius says that its figure was octastyle dipteral; that is, on all the four sides there was a double portico of columns, eight of which were seen in front. The ascent to the portico was by ten steps. The length of the portico was 398 feet, and its width 193. The intercolumniations were two diameters and a quarter; the length of the cell 245 feet, and its width 63. At one extremity was a niche in which was a statue of the goddess. The temple was ornamented with 167 columns of fine Parian marble, of the Ionic order, sixty feet high; thirty-seven of which were the gift of many kings, and were of exquisite workmanship. A small statue of ebony, representing Diana, which some fanatic or impostor said had fallen from heaven, gave the occasion for raising this temple, to the construction and embellishment of which all Asia Minor contributed with the greatest zeal. This great work was 200 years in finishing, and soon after its completion, Erostratus set fire to it, to render his name immortal. Alexander the Great wished to rebuild it, but the Ephesians courteously rejected his offer by replying that it was "inconsistent for the god Alexander to erect a monument to a goddess."

It was re-erected by themselves and made even more magnificent than at first, and the expense defrayed from the public treasury. This superb edifice was destroyed by the barbarians in the third and fourth centuries. Many of its finest ornaments now adorn the mosques at Constantinople.

A Striking Thought.

Among the feelings caused by the loss of domestic friends, few things are more striking than the impression of their absolute and entire surrender of the things that specially and individually belonged to them. This or that was his or hers, peculiarly and personally so; perhaps a favorite article; but they make no claim to it now; it is totally yielded up; let go absolutely and forever; it is now a thing infinitely indifferent to the person that called it "mine;" it may be taken for any person or for any use. The late proprietor wants it no longer, knows it no more.—*Foster.*

A BEAUTIFUL SIMILE.—We heard a minister in the pulpit, a short time ago, relate the following historical fact, and apply it to a Christian duty. There is an electric force, an unction arising from its contemplation, that ought to arouse, and elevate, and quicken the feelings of every Christian in contemplating the beauties of the parable. The minister remarked that historians said that the eagle, when the clouds blackened and lowered, and the wind and storm arose to a fearful extent, would weigh with instinctive precision its ability to withstand its force without injury. If the storm bid fair to rage with too great force, the eagle would spread its broad wings and soar above it, and from its proud attitude would look down with serenity and composure on the devastation below. The application to Christians was to persuade them to imitate the noble eagle. When bickerings and strife arose in church or society, and when hostilities were waxing hotter and hotter; when the storms of civil or religious discord were rising higher and higher, and the wrath of God was thundering his providence in the ears of his provocators, then they should, on the pinions of their faith, rise above the world. This needs no comment. O, that Christians would learn to emulate the eagle, and proudly, through the influence of the divine Spirit, trample the world beneath their feet.

From the Cincinnati Commercial.

Lines

On the death of Mrs. Martha W. Warner of Meriden.
Thou art gone—gone in life's early bloom
But to a far happier sphere;
How often around us thy sweet presence shed,
A ray, our sad hearts to cheer.

Thou art gone to a fairer home,
Thy spirit has winged its way,
And through those ethereal climes
Thou wilt roam through endless day.

Thou art gone—to that better land,
To a world so bright and fair,
Where sorrow and parting ne'er will come,
Oh! death may not enter there.

Thou art gone—and left us most sad;
Thus early to weep thy doom;
But ere long we shall meet thee again,
We shall meet thee beyond the tomb.

Thou art gone—but methinks I hear,
From the spirit land thy voice,
In whispering faint and low,
Oh! weep not for me, rejoice.

"From thee I'm gone—but I've met,
Yes, I've met—and we part no more,
Those two sweet cherubs of mine,
Not lost, but gone before."

THE POLISH EXILES IN SIBERIA.—We can scarcely take up a single foreign paper that comes under our observation, without being shocked by the accounts of the monstrous cruelties inflicted upon these unfortunate beings, whose number is said to exceed fifty thousand. How such a state of things can be looked upon with indifference by other countries, is a mystery which can only be accounted for by imputing it to that selfish and mercenary system of policy which so often misleads the minds of men in distinguished situations. We are told that a common punishment consists in placing a man, with bared shoulders, between two long files of soldiers, armed with rods, and making the offender run the gauntlet. It often so happens that the subject of this torture falls before the allotted number is inflicted. In this case, he is stretched upon a bench and flogged, as frequently happens, until life is extinct. The Abbe Sierackinski was sentenced to seven thousand blows! He fell after one thousand had been inflicted, was tied in a state of insensibility to a stake, and expired shortly after. More than two thousand blows were bestowed upon the corpse!—*Home Journal.*

THE CHRISTIAN.—A true Christian living in the world, is like a ship sailing on the ocean; it is not the ship being in the water that will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by living in the world, but by the world living in him.

INTERMEDIATE STATE.—After all our conjectures, imaginings, and almost impatient speculations in regard to the intermediate state of the departed, here we still are in front of the awful impervious veil that hides its secrets from us. How striking to consider while we stand here, that one and another of our friends, with us just yesterday, inquisitively conversing perhaps on this very subject, are now, at this instant in the midst of the reality; while experimental knowledge of two worlds, while as yet we are confined to one.—*Foster.*

VALUABLE RELIGIOUS BOOKS.

THE BAPTIST LITERARY, A Reproduction of Standard Baptist Works, 3 vols. 100
MEASON OF ELDER JESSE MEASON. By C. D. Mallory. 1.00
DOMESTIC SLAVERY, CONSIDERED AS A Scriptural Institution, in a correspondence between the Rev. Richard Fuller, of S. C., and the Rev. Francis Wayland, of Providence, R. I. A standard Book of Reference. 18mo, 254 pages. 50
A TREASURE OF TRUTH UPON SEVENTY SUBJECTS. By Rev. W. B. Colburn, D. D., F. A. S. Compiled by Rev. J. O. Church. 38
A PURE RELIGION THE WORLD'S ONLY HOPE. By Rev. R. W. Cushman, Boston; a work of deep interest. 18mo. 31
MEASON OF ELDER JESSE MEASON. By C. D. Mallory. 1.00
MANHOOD AND REMAINS OF REV. WILLARD JUDY. 1.00
THE JUDSON OFFERING. By Rev. John D. Ling. 18mo, 64. 75
THE BIBLE MANUAL AND TEXT BOOK. Comprising selections of Scripture, arranged for occasions of Private and Public Worship, together with Scripture Expressions of Prayer, from Matthew Henry, and a copious classification of Scripture Texts. Presenting a systematic view of the doctrines and duties of Revelation. By Rev. W. W. Everts, of New-York. 12mo, 360. 1.00
Extra gilt, 1.25

THE PASTOR'S HAND BOOK. Comprising selections of Scripture, arranged for various occasions of official duty, Select Formulas for the Marriage Ceremony, etc., and Rules of Business for Private, ecclesiastical and other deliberative assemblies. By Rev. W. W. Everts, New-York. 18mo, 32. 50
THE BAPTIST CHURCH TRANSPLANTED FROM THE OLD WORLD TO THE NEW, or the substance of Discourses delivered in celebration of the Two Hundredth Anniversary of the First Baptist Church in Providence, November, 1839. By William Hoag. 12mo, 64. 50
THE CATHARIC OF CATHARISM, or, The History of the Free. By William R. Williams, D. D. 12mo, pamphlet. (Postage 24 cts.) 12
GOD'S PART OF THE CHRISTIAN. By William R. Williams, D. D. 12mo, pamphlet. (Postage 24 cts.) 12
A GOOD MINISTER OR A GOOD CHRISTIAN. By William R. Williams, D. D. 12mo, pamphlet. (Postage 24 cts.) 12
PROSPERITY OF A CHURCH. By Daniel Sharpe, D. D. 8vo, pamphlet. (Postage 24 cts.) 12
LEA, OR THE BAPTIST IN JORDAN. By Strauss. 12mo, 32. 30
SACRED MEDICINE, designed for the use of the Church and Sabbath Schools. 32mo, 32. 25
AMERICAN BAPTIST S. S. LIVES BOOK. 12mo, 32. 25
HAPPY TRAVELERS, or, The Happy Traveller, a London Appreice. An authentic narrative. "I should be glad if my notice of this little work, which is well known, illustrates, should induce numbers of young men to purchase and read it."—(Rev. J. A. James's "Young Men's Guide.") 30
FACTS FOR BOYS, selected and arranged by Joseph Belcher, D. D. 30
FACTS FOR GIRLS, selected and arranged by Joseph Belcher, D. D. 30
WAY FOR A CHILD TO BE SAVED. With cuts. 30
EVERY DAY DUTY, illustrated by Selections of Children's Church, with cuts. 30

SKETCH OF MY FRIEND'S FAMILY. By Marshall. 18mo, cloth. 30
BLOSSOMS OF CHILDHOOD. 18mo, cloth. 30
HOUSE OF THE FUTURE. 18mo, cloth. 30
VISIT TO NARAH. 18mo, cloth. 30
GUILTY TONGUE. 18mo, cloth. 30
MY SEVENTH. 18mo, cloth. 30
WONDERS OF THE DEEP. 18mo, cloth. 30
100 VOLUMES OF new and excellent S. S. BOOKS, just published. These well known, illustrated with fine cuts and engravings, and of correct sentiment, at prices from 8 cts. to \$1.

(35) The above works are neatly and strongly bound, and handsomely printed, and are intended to be of an excellent and standard character, the Publishers would respectfully call to them the attention of the religious community.
(36) Persons, who wish to circulate books among their people of a beneficial tendency, will be allowed a discount from above prices to remunerate themselves for their expense and trouble in procuring them.
LEWIS COLBY & CO., Publishers
122 NASSAU-STREET, NEW-YORK.

HARTFORD FIRE INSURANCE COMPANY.—Office No. 10, side of New York, between Essex and N. H. Hotel and Eagle Tavern.—This Institution is the oldest of the kind in the State, having been established more than 30 years. It is incorporated with a Capital of 150,000 dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Stores, Merchandise, Furniture, Books, and personal property, generally, from loss or damage by fire, on the most favorable and satisfactory terms.
The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the community.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply by mail directly to the Secretary, and their proposals shall receive immediate attention.
The following gentlemen are Directors of the Company:
Elihu Terry, Julius S. Morgan,
S. H. Huntington, James Goodwin,
H. Huntington, John P. Bruce,
Albert Day, Charles Howell,
Henry Kewey.
ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.
Hartford, Jan. 1, 1847.

PROTECTION INSURANCE COMPANY.—First and Maine, Capital 150,000 dollars, office No. 10, Exchange Building, corner of State and New York, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.

The following gentlemen compose the Board of Directors:
Daniel W. Clark, Ezra Strong,
Wm. W. Ellsworth, Wm. A. Ward,
Charles H. Northam, John Warburton,
Wm. Kellogg, Elisha Peck,
Lemuel H. Hensley, Thomas E. Chapin,
Benjamin W. Greene, A. G. Hazard,
Willie Thrall, E. G. House,
Ellery Trill, Daniel W. Clark, President.
WILLIAM CONNER, Secretary.
Hartford, Jan. 1, 1847.

ÆTNA INSURANCE COMPANY, incorporated in 1819, for the purpose of insuring against loss and damage by fire only. Capital 200,000 dollars, and insured vessels in the best manner—efforts taken risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great loss by exceeding fires. The Office of the Company is kept in their New Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.
The Directors of the Company are:
Thomas K. Brace, Silas B. Hamilton,
Samuel Taylor, Robert Taylor,
Griffin Stearns, Robert Bell,
Joseph Morgan, Samuel G. Bagdikian,
Joseph Pratt, Whitaker G. Correll,
James Thomas, Miles A. Tuttle,
Ward Woodbridge, Jesse Savage,
Joseph Church, Elisha Peck,
Ezekiel Selig.
THOMAS K. BRACE, President.
S. L. Loomis, Secretary.

ÆTNA Insurance Company has Agents in most of the Towns in the State, with whom Insurance can be effected.
January 1, 1847.